



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

VOL. XXX. NEW YORK, FEBRUARY 19, 1885.

NO. 2.

NOTICE.

The fiscal year of this Society closes on Tuesday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decrease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

PORTION OF AN ADDRESS,

BY REV. J. J. REED, AT THE FIFTIETH ANNIVERSARY OF
THE YOUNG MEN'S BIBLE SOCIETY OF CINCINNATI.

Many regard the Bible as uninteresting, and do not discern in its composition aught that is attractive. Let such remember that the greatest of earth's scholars, rhetoricians, and philosophers have pronounced it—even when considered as a human production—to be sublime and incomparable. They all, doubtless, would agree in the opinion of England's great orientalist, Sir Wm. Jones: "Independent of its divine origin, it contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and eloquence, than could be collected within the same compass from all other books that ever were composed in any age or nation."

Here we may, with Adam, robed in primeval purity, walk the fields and wonder at the en-

chanting loveliness of Paradise. Then sorrowfully we may witness his punishment and degradation—the angel, armed with the flaming sword of offended justice, pursuing the fallen pair to without the precincts of the garden. Again, we may see the windows of heaven opened and the rain descending, gradually submerging cities and plains; may see the affrighted inhabitants nervously, and at last in desperation, flee to hill and mountain; may hear the groans of the terrified, and witness the last struggles of drowning millions. As the lurid lightnings flash through the darkened canopy of heaven, to be succeeded by the awful thunder peal; when the lofty mountains appear to have dwindled down to hillocks, and the last miserable being has sunk exhausted, we may cast the eye over a world of waters—may view an ocean without a shore. And then, how thrilling to the imagination is the ark, as it mournfully rides over the buried cities and engulfed continents, over the beautiful creation of God, to note the solemn stillness that must have surrounded it, interrupted only by the ceaseless pattering of the rain-drops upon its roof, or by the whispering of its inmates. How touching to allow the mind to conceive the joy and praise felt by the patriarch Noah, as the floods subsided, the first mountain-top appeared, the ark became stationary, and he at last ventured forth.

Here we may, with Moses, ascend Mount Sinai and hear the awful voice of Jehovah declare to sinful man his will; or, with the children of Israel, traverse the wilderness, overcoming obstacles not second in magnitude to the Alpine passage of a Napoleon or a Marshal Macdonald; may, at the command of the faithful Joshua, behold the laws of nature suspended and the majestic orb of day seemingly stayed in his stately march. Here we may learn patiently to endure affliction with Job; or, with David, faithfully and boldly to battle for the right. It is in this volume that those "Hymns of the Ages," the Psalms, may be found, touching the heart with the sweetness of their strains, and elevating the thought with the loftiness of their imaginations. Have we a taste for the laconic? Then seek it here. We shall find, sparkling in the light of the most perfect morality, gems of the purest wisdom. Do we, amid the pitfalls and sewerage of what

is called "life," desire to know "Wherewithal shall a young man cleanse his way?" The response may be heard in the clear tones of Truth: "By taking heed thereto according to thy word." Perhaps we seek some direction more explicit. Here it is afforded: "Trust in the Lord with all thy heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

But the Holy Bible stops not here. It ends not with these Proverbs of Solomon, nor with the Book of Malachi. The prophecies here recorded are yet to be fulfilled. Christ appears—the hope of ages, the Redeemer of a world. And now follows, clothed in beautiful simplicity, the narrative of the advent of our Lord, an account of the teachings of "God in flesh made manifest." With what holy reverence should these be perused! Blending as they do all the attractiveness of purity, the power of persuasion, and the reality of truth, they may be read with equal delight and profit by the high and low, the learned and ignorant. The lonely cottager reads in the Sermon upon the Mount all that is necessary for him to know, and obeying, he is made wise. The mighty philosopher hearkens to the command, "Thou shalt love thy neighbour as thyself," and in its observance he perceives all that can beautify and ennoble the moral world; in its disregard, all selfishness, envy, hatred, war, degradation, domestic discord, and political ruin. He need seek no further; he has reached the basis of all law. In the New Testament, whether we consider its doctrine or its style, we have as near perfection as possible. What is there in illustration or simile more complete and applicable than the Parable of the Prodigal Son? What answer could there ever have been rendered, or example produced, superior in point of brevity and comprehensiveness, in answer to the question, "Who is my neighbour?" than that contained in the Parable of the Good Samaritan? To be minute, what apostrophe has there ever been uttered more touching, more sublime, than the little phrase, "Jesus wept?"

In vain would be my attempt adequately to portray the remaining perfections of the Scriptures. Had we the time, we would gladly reflect upon the duties inculcated, the consolations afforded, and the rewards so freely offered. We might dwell at length upon the neglect displayed in reading the Holy Bible, the great error the young Christian commits in not making it his constant companion and guide, and in not being systematically conformed to its precepts. Much time might be occupied if we should treat of the inconsistencies displayed by the theologian in allowing revelation to be biased by mind, instead of yielding heart and mind to the influence of revelation. If Christian denominations were to consult the Bible, and would but make that the foundation for their belief, and not allow the desire, will, or reason to influence their creed, where then would sectarianism and skepticism find place? As God's word is consistent and uncontradictory, so then might be the belief of the Christian world. Did we more faithfully consider the teachings of the Scriptures, I conceive there would be less of fruitless speculation and theory—more of truth and wonder-working practice. Many, very many, of the great and learned have regretted upon the death-bed that they had not devoted more time to its study. The learned Salmasius, when called to die, ex-

claimed: "Oh! I have lost a world of time! If one more year were to be added to my life, it should be spent in reading David's Psalms and Paul's Epistles." Who was there better able to give an opinion than the celebrated critic, poet, and scholar, Dr. Samuel Johnson? Yet he, during his last illness, as he lay restless upon his couch at midnight, sorrowfully reviewing his life, calling to his bedside the young man who attended him, said: "Young man, listen to the advice of one who has enjoyed a portion of this world's greatness—read your Bible every day."

Let us, as Christians, ever remember the Eternal Source from which this volume came; the infinite good it has for its object; the glad tidings it brings; the solemn warnings it contains; the immortal hopes which it inspires; the soul-stirring associations clustering around it, and we shall never cease to venerate the Holy Bible. That book which was the all of a Wycliffe, a Knox, and a Luther; which was the wonder of a Bacon, the study of a Locke, and the prize of a Newton; it is the keystone in the arch of truth, the prop of a world. Blot it, with its teachings and hopes, from existence, and truly they who may now call themselves the sons of God, would then be on a level with the brutes; the blackness of an intellectual and moral night would becloud the beautiful creation.

And now, eschewing any further the language of reverent eulogy, ever real and heartfelt with the Christian believer, I affirm that this Bible has its claims upon the rational reverence of the mere moralist, and even of the open skeptic, that no other volume in existence can possibly have. I employ the phrase, rational reverence, in distinction from a false reverence, which is superstitious, and also from the true reverence which, with the true believer, is spiritually-minded and devout.

The Christian insists upon inward spiritual character; the moralist is satisfied with an outward and visible propriety of behavior. For the loftier elevation of society, will the moralist or skeptic, while he rejects the Scriptures, give preference to the Talmud of the Jew, the Koran of Mohammed, the Veda of the Hindoo, the Zendavesta of the Persian, or the Book of Mormon discovered by Joseph Smith? If one aims not at the regeneration, but only at the reformation of society, still it were worth our while, yes, and all the treasure it costs, to give universal circulation to this *vade-mecum* of all true morality, God's holy word. Here, as nowhere else so well, we have instilled or illustrated the great principles of truth, justice, industry, temperance, chastity, and benevolence—principles which, if accepted and realized in human conduct, must ever tend to ameliorate human misery, exalt human character, and prove a blessing to the individual, the family, and the nation. The foundations of that morality which is recognized as essential among the most advanced nations of the world, are securely laid in the laws found written, now thirty-five hundred years ago, by Moses on the two tablets of stone. Indeed, the Bible is the inspiration and real basis of all true moral science. In the morality of the Bible, in contrast with that of paganism and infidelity, there is an immutable distinction between right and wrong. It has its standard in the divine character, its expression in the revealed will of Almighty God. The ethical teachings of Jesus of Nazareth—the exposition of Moses's law as

given in the Sermon on the Mount—demand, and that without doubt or debate, the approval of the consciences of all men. Hence, the moral teachings of Christianity—as impregnable as the rock of Gibraltar—have rarely been assailed by the champions of infidelity. Sacred history, church creeds, theological systems, have been unrelentingly attacked; but the moral precepts of the Bible, like the spotless character of Jesus, have escaped the assaults of all but the most envenomed of blasphemers. The laws codified by Moses indicate what it is man's obligation to do and to be. The life lived by Jesus of Nazareth illustrates the possibility of actualizing that code in character and conduct. * * *

We commonly speak, in our Christian aggressiveness, of the need there is of the circulation of these Scriptures. Do we as often ponder the encouragement to be found in the circulation there already has been, and now is, of this wonderful book? It is the Phoenix of all literature. "The Bible Society's house in Earl Street, Blackfriars, stands on the site where, in 1378, the council met to forbid Wycliffe circulating portions of the Holy Scripture, and where he uttered those memorable words, 'The truth shall prevail;' and the Religious Tract Society's premises are built on the spot where Bibles were publicly burnt at Paul's Cross." In 1782, the publication of the first American Bible was sanctioned and approved by our Federal Government, after a due examination by the chaplains of Congress. It was about this time that Thomas Paine declared, "In five years there will not be a Bible in all America." The Report of the American Bible Society for 1880 assures us that over 160,000,000 copies of the Bible, in whole or in part, have been given to the world since this century began; and when that Society prints its twenty-five cent Bibles at the rate of over 500 a day, and its ten cent Testaments at the rate of 1,000 copies a day, it doesn't appear that Mr. Paine was much of a prophet.

The intelligent moralist, the fair-minded skeptic, must admit a revival of morals and religion since this century began. Surely it is something more than a coincidence, that the great missionary societies and the great Bible societies, the right arm of their power, have been organized within the same period. It must be admitted, then, by even the rationalist, that there is that in the native constitution of man that the moral precepts of only this book can meet and regulate. Indeed, the *inspiration* of these Scriptures may be logically inferred from their remarkable adaptation to the facts and needs of human society in every land and in every age. Man's moral nature is the gift of God—a copy in miniature of an ideal nature—a nature divine. That which meets the wants of that nature, to give it direction and satisfy its longings, must likewise be a gift divine. Moreover, this moral law is as unimprovable as natural law, as unchangeable as the nature of God. It is inconceivable, therefore, that it could ever have been originally discovered or formulated by man. It was an infidel who, when dying, laid his trembling, emaciated hand upon this Bible and confessed: "The only objection against this book is a bad life." Let my unbelieving friend admit that the true character and lofty influence of a nation depend upon the moral principles that nation accepts and illustrates; let him further admit that the Bible contains and teaches the purest principles,

the most harmonious system of morality the world has ever known, and the conclusion is inevitable: The nation that accepts and illustrates most perfectly the moral teachings of the Bible, will be the nation of the noblest character and the highest influence. The premises are easily proved; they must be admitted by moralist and skeptic. The conclusion harmonizes with the Bible itself—"Righteousness exalteth a nation; but sin is a reproach to any people." Let me close, then, in the words of that prince among writers, Sir Walter Scott:

"Within this ample volumes lies
The mystery of mysteries.
Happiest they, of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born,
That read to doubt or read to scorn."

Foreign Department.

JAPAN.

Mr. Loomis writes:

The second thousand of the Japanese Testament in pocket size is already gone, and orders are coming in rapidly for more. A third edition is being bound at the rate of two hundred copies a day, and are going off as fast as received. This promises to be the best form for the Old Testament also. As soon as the Psalms appear there will be a large demand for them in a cheap and portable form.

I send copies of the Chino-Korean Gospels and Acts, which show that we are getting ready for the Korean work when the field opens. Dr. Allen, of the Presbyterian Mission, who has just gone there, will let me know what can be done in our line, and I hope to open the way for the sale of Scriptures soon.

The news received from there is very exciting and important. One leading man in the aggressive party, and several of the most prominent men in the conservative faction, have been assassinated. The king is in favour of progress, and in this has the sympathy of the Japanese, while the Chinese are conservative, and actively support those who entertain the same views.

It is impossible fully to understand the condition of things and the origin of the troubles, as the reports are meagre and somewhat conflicting. It seems likely that the Chinese influence in Corea will be much lessened, if not entirely destroyed; and if so, it would remove one of the most important barriers to progress which the king of Corea has encountered. The present indications are that the result of all will be for the furtherance of Christianity.

FROM SHANGHAI TO CANTON.

BY REV. L. H. GULICK.

CHINA SEA, Dec. 1, 1884.

A trip, during the month of November, along the southern coast of China, brought me in contact with the missionary and Bible work at all the open ports south of Shanghai, excepting Wenchow.

On steaming up the picturesque Min River to Foochow, abundant evidence is still seen of the

bombardment experienced from the French, though most of the forts on various headlands and beautiful passes, all the way up, have been repaired and even strengthened. The French would not now, as easily as before, enter during peace and bombard the fortifications from the rear, and if they did the guns of many of the forts would now be ready to reply. But notwithstanding the bristling forts and batteries, and the dangerous submarine torpedoes, it is by no means certain that the enemy could be prevented from entering, if intent on doing so. The Chinese need something far more difficult to obtain than munitions of war or the latest inventions of western science for legalized murder. Great preparations are being made at Foochow not only for defense, but for taking the offensive, and for raising the blockade at Formosa; but it will all probably prove to be a miserable fiasco.

The people of this northern part of the Fukien Province have quieted down since the bombardment, which commenced on the 23d of August. Missionary work is fully resumed in and immediately about the city, and missionaries both travel and reside far in the interior. Mr. Aminoff, who is in our employ at Foochow since February, is at last reaping the fruits of patience and diligence. A general spirit of inquiry regarding foreigners and foreign things has set in since the French left, and he has had unprecedented sales. During the month of October he sold over 2,000 Gospels. If this should be the general result throughout the country we may yet see a providential reason for permitting them.

Everything is quiet at Amoy, and in all the southern part of the province of Fukien. There has not at any time been any special disturbance there from the near vicinage of the French. Mr. Paton, of the British Bible Society, has done good work in this region, and in Formosa for several years, but is now at home on a much needed furlough.

In the eastern part of the province of Kwangtung, in the regions about Swatow, the missionary work has had much to combat during the last few months. Native Christians have in several places suffered of late very severe persecutions. Yet the work is by no means stopped. It is only a few months since Mr. Taylor, of our corps, made a very successful journey from Canton to Swatow, selling in six weeks some 4,000 Portions.

Mr. Taylor continues his labours at Hongkong, among the shipping and in the adjacent villages, and in October, in company with Mr. Hager, he made a journey to the south of Canton, where, notwithstanding the excitements in Canton, they experienced no serious difficulty. He and Mr. Colman are out again during this month of December, hoping to work their way on the mainland, if circumstances permit, toward the island of Hainan.

The voyage from Hongkong, up the river to Canton, is an exciting one, from the numerous guns frowning upon us all along the river course, and from the many torpedoes that unseen threaten us from beneath, over and among which we thread our way carefully under the guidance of special "torpedo pilots." The work has suffered far more in Canton than anywhere else. During September some fifteen Protestant places of worship were "looted" or destroyed in the outstations of the several Missions; and

for two months no street chapels were opened in Canton or its suburbs. Preaching is now resumed in all the chapels, but as yet no reactionary benefit is experienced, as at Foochow. Our native colporteurs in this region continue with exemplary enterprise. In the best of times they suffer much opprobrium from their fellow-countrymen; but in such times as these their tribulations are generally increased. Their sales are much diminished, but by avoiding the places most excited against foreigners and foreign things, and by travelling further into the interior, they still effect very respectable sales. From the beginning of next year Mr. Colman will make Canton his home, and there is reason to expect that he will there enter upon a successful life of direct Bible work and of superintendence of native colporteurs.

CHINA.

MR. BAGNALL'S REPORT FOR AUGUST AND SEPTEMBER, '84.

The first few days of August were spent in the south corner of Chihli, in quiet little towns and amongst a most friendly population.

On the morning of the 4th we came to a hamlet where they were preparing to pray for rain. There was a large space enclosed by ropes suspended from posts, inside of which was a booth with a table for incense pots. Processions from the surrounding villages came with offerings of sweets and fire-crackers, accompanied with banners and music, while old men followed chanting "Nan-Wu-O-Mi-To-Fu." These proceeded to the enclosure, where they let off their crackers. There must have been at least twenty villages represented. Some had costly flags, while others had more common ones; and as they wended their way through the fields from all directions to this centre, it was quite an imposing sight, and I shall not soon forget the appearance and manner of the old men as they devoutly chanted their chorus. They were in earnest, and acting up to their knowledge.

As is always the case, traders had taken advantage of this gathering, and quite a fair was being held, so having our barrows placed under some trees we joined the multitude, and in about three hours we sold over 100 books.

The number of old ladies present was really amazing, while the noise of drums and crackers was almost deafening, and would have satisfied any boy for a fourth of July.

The following day, moving south, we passed out of Chihli into the province of Honan, and visited the city of K'ao-Ch'eng. This is a small city, with good walls and gates, but very little business. Everybody was civil except the landlord of our inn. However, we sold nearly 100 books.

Within a radius of a few miles from this point is the junction of five provinces; and on the 6th, after visiting two towns, we proceeded east and re-entered Shantung.

At Ch'eng-Wu I was shown a Gospel purchased from a foreigner last year. By the stamp on the cover I saw it was a brother of the China Inland Mission, from Gan-King. I have no doubt that this visit greatly reduced the number of my sales, but it was very gratifying to know that Scriptures had been sold in a connected line from the centre of An-Hwei to Peking, and on to Mongolia.

Starting soon after 5 A.M. the next day we moved along pleasantly, as it was a cloudy, cool

day, and we arrived at the city of Shan-Hsien before noon. This is quite a busy place, but there was no rushing for my books, as the place had been visited two years since. Many of the people seemed afraid to have anything to do with us; however, we sold over 150 books.

The stock of books that I had brought from Chi-Nan-fu being reduced to about 200 copies, I decided to return from this point for the books I had left there. I did this the more willingly, as we have now visited every city in this southwest corner of Shantung that was not visited by Mr. Copp and his helpers in the month of June. So at 4 P.M., having made a new contract with the barrow men, we started for Chi-Ning-Chow *en route* for Chi-Nan-fu.

I started again on the morning of the 22d for Ch'ang-Ts'ing, where, after passing through some pretty scenery, and crossing a stream in a large wickerwork basket, we arrived at 6 P.M., and sold a few books.

The next day, in the afternoon, on crossing some low hills we found the lowland under water, caused by the swelling of the Yellow River. This made it necessary to keep on the higher land, which of course increased the distance, which was the case the remaining few days we were on the south side of the river.

Arrived at P'ing-Yen on the 25th, but sold few books. This city is regularly visited by missionaries of the Society for the Propagation of the Gospel.

The heat for a day or so has been very great, and especially trying to the barrow men, one of whom had to give up work to-day. After a little delay, however, we engaged another barrow and started for Tong-Oh-Hsien. After a few miles of good road, we were compelled to keep to the hills again on account of the floods. In several places we all had to assist in pulling the barrows one at a time over the rocks, but finally got to the highest part and passed under a natural arch called the "Little Cloud Gate." With no little difficulty we descended the opposite side, and reached Tong-Oh soon after dark.

It having rained during the night the weather was much cooler than it had been, and as this city had not been visited for some years past, I rather hopefully took books on the street the following morning; but our sales, however, were not very large.

At Yii-Shan a very intelligent old man came to see me. We had a long talk. He had seen a New Testament which had been bought at Chi-Nan-fu twenty years since. This was most probably on Dr. Williamson's first visit to that city. The old gentleman seemed glad to have an opportunity to purchase a Testament from me.

Leaving Yii-Shan on the 29th, we moved slowly over the muddy roads, but succeeded in reaching the town of Oh-Ch'eng about noon. Here we sold some books and after breakfast crossed the Grand Canal, which was very full of water owing to the flooded state of the Yellow River. It was pleasant to see the telegraph wires again, as they stretch away over the plain in the direction of the canal. As might be expected, this is a standing mystery to the people.

At Show-Chang I spoke for some time to a good number of people near a temple door in the evening. A few listened very attentively, and acknowledged the need of a Saviour. One man seemed to be indeed seeking after truth, and I had a good deal of talk with him. I felt

glad for his sake that there was a Roman Catholic Church within a few miles of this city, for a dull light is better than no light in this dark land.

A very interesting incident occurred in the early part of the month. Two elderly men really pulled me into their shop, desiring to hear of the doctrine. This was at a place over 200 miles from a mission station.

During the month I personally visited twelve cities and fourteen towns, travelling 425 miles, and selling 1,095 books.

Mr. Bagnall's work in September was embarrassed in some measure by the belief which had gained currency among the people that war with France had begun, and his sales were also diminished by the fact that another colporteur had not long before traversed the same region. The month was spent in the provinces of Chihli, Shantung, and Honan.

At Po-chow an old gentleman called and told me that he understood I was going into Ho-Nan, and strongly advised me not to; I replied that I could not say clearly where I should go, as that chiefly depended upon the number of books I had. I could not find out how he had heard of my intentions, for I always try to keep my own counsel.

Leaving here we entered the province of Chihli, as I desired to work in the southern portion of that province while so far south, and the next few days were spent among the towns and villages of that region, not far from the Yellow River. At one place they had workmen stationed at intervals, and watchmen keeping watch night and day, as there was danger of the embankment breaking, as it had already done on the south side; for the ground that I was working on last month is now under water.

On the 11th I arrived at the *hsien* city of Ch'ang-Héng, and had good sales, although not very rapid. A man stopped some purchases by shouting out: "Why do you buy the devil's books? Do you not know they have rebelled?" This, of course, referred to the rumours of the French and Chinese difficulty.

This city is about an equal distance from Peking, Hankow, and Nanking. I was shown some Scriptures bought at Peking two years since.

At the morning market an old man looked at a New Testament, but returned it, saying he could not understand it. I showed him John iii. 16 and 17, and spoke of the Saviour, but he replied that all that was needed was to be good—how then could he need a Saviour?

Moving south we passed out of Chihli into Ho-Nan, visiting some towns, and reaching the city of Teng-K' in the following day. This city is not very far from where the Yellow River branched off the last time it changed its course.

I found that a brother from Hankow had visited this city last year, and so I did not realize large sales. I had been depending on a few days in Honan to dispose of my large stock of books, but for the next ten days, while visiting five cities and a number of towns, I could not get off the track of this enterprising brother; but it was gratifying to know that these places had been visited, and to be shown occasionally a Gospel, or one of Rev. G. John's tracts, published by the Hankow Tract Society. At one town I was told that they had seen the books, and did not want to know any more about Jesus.

This region is a centre for the straw braid that is exported in such large quantities from Chi-fu and Tientsin; and at a busy little town near here is a Cantonese Hong, where they buy the plait and forward it to the ports.

This trade has sprung up within the last sixteen years, and now in every village and hamlet of quite a large district may be seen old women, and children of both sexes, busy at plaiting. I have seen a little fellow of seven years working away on the coarser kind of braid, and it is astonishing to see the amount of it that is carried to the markets. I was frequently asked what it was used for, and one intelligent-looking man told me he had heard that foreigners burned it in sacrifice to their ancestors, the same as the Chinese burnt paper.

I have no doubt that this month's work was hindered very much by the war rumours which are floating about. The people on the whole were friendly, but many showed a very undesirable kind of feeling. This is not to be wondered at—the wonder seems, that there was not more unpleasantness.

During the month I visited eleven cities and twenty-two towns, travelling 345 miles and selling 1,326 books.

MOHAMMEDAN INTOLERANCE.

Dr. Isaac G. Bliss, under date of January 3d, mentions another case of persecution and outrage. He says:

I have just had information from the Erzroom field of a Moslem who has accepted the Bible as the rule of life, and is seeking to walk according to its requirements. For this he has been subjected to most outrageous treatment from the officers of government. The old Inquisition did not do much worse. He has endured all with the spirit of his Master. Arrested on a false charge of receiving robbers at his house, he was thrown into a loathsome dungeon. Armenians of the old church, as well as Protestants, petitioned for his release, and offered bail for any amount to secure it. This was refused, and they then asked that he might be removed from below ground to an upper room in the prison. This also was denied them. Here is a brother, innocent of crime, whose honesty and purity of life are attested by large numbers, who, for simply accepting the teachings of Christianity as contained in the Bible, is thrown into prison and treated with great cruelty. Torture and death probably await him. We bespeak for him the sympathies and prayers of God's people.

RUSSIAN BIBLE SOCIETY.

A correspondent in St. Petersburg writes as follows:

Death has again deprived the Russian Bible Society of its vice-president, Prince Alexis V. Obolensky, who was a full-rank general of artillery, with a military reputation achieved in the Crimea. He was in command of the Russian batteries that silenced those of the Turk, and decimated the Light Brigade on the bloody day of Balaklava.

Prince Obolensky was most regular in attending the committee meetings, and took great interest in the Bible work. His last appearance was when the colporteur Golubeff gave an ac-

count of what he had done; and the success of the expedition, judging from the expression of the prince's face, afforded him more pleasure than a military victory could do to a man of his humane temperament and deep religious convictions. The family pedigree dates from the time of Rurik.

Of his military antecedents I knew nothing before his death. We looked on him as one of the ornamental generals, while we were delighted with his zeal in Bible work, which acquired fresh energy from year to year. He succeeded General Baumgarten some four years ago. Both were called away at a moment's notice. It is worthy of notice that the persons most thoroughly imbued with sympathy in the work of circulating the Scriptures are to be found among high placemen in the military, naval, and civil service, whose incorruptible integrity is shown by their simple style of living and the absence of display.

MR. MILNE'S CORRESPONDENCE.

MONTE VIDEO, Dec. 8, 1884.

I will now try to give you a more or less connected account of the journey of the brethren who left for Bolivia in the end of July.

On reaching Rosario de Santa Fé, the first stage of their journey, they spent one or two days making further preparations, but did not attempt any work. The manager of the Central Argentine Railway, as on the former occasion, kindly furnished them with a free pass as far as Cordoba. Here they had a box of books awaiting them, and finding ready sale for them they remained a sufficient time to canvass the city. About that time there was, as there is still, more than usual interest in everything touching religion, from the fact that the bishop of Cordoba had been suspended from his office for issuing a pastoral in which he declaimed against the normal schools, on the ground that the directors and some of the professors are North American heretics. The bishop of Salta and several *vicarios foraneos* have also been suspended for like offenses, and one government procurator, who excused himself from taking proceedings against them, was removed from his post and another appointed.

From Cordoba, Señors Penzotti, Ocariz, and Geymonat proceeded to Tucuman, the next stage of the journey and the terminus of the railway, upwards of a thousand miles from Buenos Ayres, leaving them 585 miles yet to travel before reaching the first Bolivian town. They might take coach for nearly half the distance; they could hire mules, or purchase animals of their own. In view of the great increase of traffic between Argentina and Bolivia during the last year, great difficulty is experienced in hiring animals. This led them to adopt the plan of purchasing, and the result showed that they acted wisely, notwithstanding they had to pay considerably more for them than they would have cost a year ago.

At Tupiza, Señor Penzotti was very much pained to learn that some of the books we sold there had been burnt. An attempt was also made to take the life of a man who purchased some of us to sell again, possibly not entirely on account of the books. Very little could be done in Tupiza in the way of selling, but Señor Penzotti was able to hold four meetings, notwithstanding the fact that there is no religious toler-

ation in Bolivia. The attendance was not very large, but it included some of the leading men of the place. They left Tupiza on Sept. 14th, and reached Potosi on the 19th. As at Tupiza, they learned that a good many of the books had been destroyed, and it cost a good deal to make sales; still many did purchase, knowing very well that the books were prohibited by the clergy. Señor Penzotti was also greatly encouraged with the interest manifested by not a few in listening to his exhortations. On account of the high price of forage, they thought it best to adopt the same plan as last year and divide forces at Potosi. From this point Señor Ocariz started for La Paz, and Señors Penzotti and Geymonat for Sucre, on the 30th, making a stay of eleven days, just the same as we made last year.

To their great disappointment, on arriving at Sucre, they found that the second consignment, on the way since the last of July, had not yet reached there, and of the supply received at Tupiza hardly any remained. In his second letter from Sucre, dated October 18th, Señor Penzotti said that Ocariz had reached La Paz, but had found no books there, notwithstanding every precaution in that case also had been taken to prevent delay. Though colportage is not Señor Penzotti's special work, he finds that without books to give him an introduction where he is not known, his hands are tied, and being a carpenter by trade he proposed going to work in that capacity till the books should come to hand, in order to keep down expenses. He had also written to Señor Ocariz, who is a blacksmith, to do the same. The delay is a great trial to their faith and patience, but few men are better fitted to withstand such trials. Speaking of the opposition, Señor Penzotti says, "The lions roar, but the God of Daniel is ever present."

Before advancing further they took the precaution to make inquiry respecting the consignment of books for Tupiza, sent on from Rosario some weeks in advance. The agent told them that he had received the way-bill about a fortnight previous, but that the railway was glutted with cargo and the books had not come. After exchanging telegrams with Cordoba, Señor Penzotti found the boxes stowed away in a corner of the depository. Having brought them to light, he lost no time in having them sent off in advance, and did his best to impress upon the mind of the agent the importance of punctuality in the transmission of the consignment for Sucre about to arrive. It is not clearly expressed in Señor Penzotti's letter, but I judge that, as on the former occasion, the books were carried in carts from Tucuman to Salta, 276 miles, and the rest of the way on mules. They left Salta on August 23d, and reached Tupiza Sept. 5th. As on the last occasion, they called at every house on the roadside, offering the Scriptures and praying with the people when opportunity offered. Some were met with who cherished very kind remembrances of the visits made last year.

THE PRESENT CONDITION OF MEXICO.

A letter in *Zion's Herald*, dated Dec. 29th, 1884, from the Rev. S. P. Craver, of Queretaro, a missionary of the Methodist Episcopal Church, who has resided in Mexico for nine years, expresses the fear that residents of this country may be too sanguine about the maintenance

of religious liberty in the adjoining republic, and gives a chapter of experiences and observations which certainly are of great significance. He says:

Is it true that "our people have been protected in their rights under this grand constitution," and that "now years pass over without seeing the assassin's dagger drawn to wound or kill a Protestant?" Would to God we could answer yes! But the sad facts of the past three years cannot be made to bear out such an assertion.

Gen. Diaz had not completed his first term of office when the change began to be observed. In his endeavour to unify the country and remove the dangers of a revolution against himself, he began to introduce the conservative element into the government. Under President Gonzalez this system was continued, and the reactionary representation increased in so marked a degree, that at the present time several of the States have governors who have been life-long opponents of the Liberal party and generals in the Church army. One of them, at least, the governor of Guerrero, has defiantly stated that Protestantism should not be established in the State during his administration, and suiting the action to the word, he expelled the ministers of the Presbyterian Mission from Chilpancingo, the city where the declaration of Mexican independence was signed, and forbade their return. One of them was the son of the heroic Procopio Diaz, who ten years ago was severely wounded by a mob in Acapulco in the same State. * * * *

We who have been on the ground during all these years have seen with pain and sadness this gradual relapse and the growing indifference and coldness towards Protestantism on the part of many life-long Liberals, and the open hostility of some who were partisans of the reform. In the city of Mexico this change is not so noticeable, for the large foreign population there has a wonderfully liberalizing effect. But throughout the country at large this change has been increasingly observable during the past three years. The construction of railroads and the establishment of other enterprises under the auspices of American capital and direction, have greatly alarmed the clergy and the masses, lest it should all lead to American domination in this country. As one of the results, there has been greatly increased opposition to Protestantism; the priests have worked on the credulity of the people and aroused their religious zeal; religious festivals have grown in importance; pilgrimages have been revived; old churches have been repaired and new ones built; processions forbidden by law have been freely tolerated in many places; and outbreaks against Protestants have become alarmingly frequent. The statement that "now years pass over without seeing the assassin's dagger drawn to wound or kill a Protestant," would have been truer of any former period, so far as our Methodist mission is concerned, than of the last four years.

Indeed, while we had rather frequent mobs in the early years of our mission, our first martyr was Brother Monroy, who was killed in the State of Tlascala three years ago last April. Last year another good brother, Rafael Romero, a trustee of our church in Coatlinchan, Valley of Mexico, was murdered in cold blood because of his religion. In June of the present year Brothers Greenman and Torres, and the wife of the latter, were

hounded like wild beasts, and set upon with stones, knives, and pistols, in Celaya, State of Guanajuato, and obliged to defend their lives at the muzzle of the pistol; while, in the State of Queretaro, one of our preachers, Brother Fernandez, assaulted at the hour of service, was obliged to flee for his life, travelling on foot nearly all night, and was hunted for hours in the valley and mountains by an angry multitude with torch in hand. And last of all, three weeks ago this morning, Brother Gamboa, our noble pastor in Guanajuato, while on his way to an outlying appointment, accompanied by a faithful brother from Silao, was assaulted by three ruffians, who, though at first supposed to have been robbers, were, as now seems quite manifest, really religious assassins. Our brother Saldana from Silao was instantly killed by a ball through the heart, and Brother Gamboa is languishing upon a bed of suffering with a bullet hole through his right lung from back to front, and barely missing his heart. In none of these cases has any one been punished, unless it may have been in the case of the murderers of Brother Monroy; but even then, if at all, not adequately.

Thus much for our own mission, which in former years had not been called upon to report any bloodshed among its members. I have not the data at hand to give the names and places of similar murders among the members of other churches, except the most recent one, which occurred the 22d of October last, in Amoloya del Rio, in the State of Mexico. In that sad affair the mob, led by the *alcalde* of the village, assaulted some Protestants who went there for the purpose of establishing religious services. From the wounds received two brethren died during November—Nicanor Gomez and Pastor Landa. The record of nearly all the missions in the last three years has been almost or quite as sad as ours.

Appeals have been made to the general government, and assuring promises are always received, but the inferior authorities find abundant facility in evading the discharge of their duties; and the fact, already referred to, of the large reactionary element in the government favours slackness and dissimulation in the affairs which concern Protestants. During the entire administration of Gen. Gonzalez matters grew worse and worse. Whether there will be any decided change for the better under the present administration of Gen. Diaz, remains to be seen. As he inaugurated the policy which has led to the present state of affairs, there is room to fear that he may not fully check the growing hostility and lawlessness. This can only be done by putting none but trustworthy Liberals in office, and this his political alliances and compromises with conservatives will scarcely permit him to do.

The fact is, most of the money of the country is in the hands of the Church party and its sympathizers, and in the present straitened condition of the treasury, the President finds the easiest way to obtain funds is by conceding more latitude to the Church. While, therefore, we do not anticipate a return to the times of ecclesiastical supremacy—for we believe the latent fires of Liberalism will burst out afresh if the aggressions of the Church party shall greatly exceed their present limits—still we do not look for the speedy advent of a Protestant millenium in this country. The prospect is good for more missionaries' and martyrs' graves in Mexican soil.

CAN THE HEATHEN UNDERSTAND THE BIBLE?

TRANSLATED FOR THE RECORD FROM THE GERMAN.

We are often asked by unbelievers as well as by Christians, whether it is really possible to translate the Bible into every language, and distribute these translations among the heathen. That they cannot comprehend the Bible is a very widespread opinion, and in a certain sense it is true. There is much in the Bible that even Christians can only approximately understand; much also that depends upon the manners and conditions of the times in which the Bible was written, that cannot be understood without explanation.

Above all, the fact must not be overlooked, that in consequence of their superstitions and confused ideas of God and invisible things, the heathen are sure to misunderstand much of the Scriptures, even if they study them with great care and intelligence, which is certainly not always the case. Educated Hindoos have sometimes said they could readily understand the *English* Bible, while the translation in their mother tongue made great demands upon them, and remained in a measure incomprehensible. This lends support to the idea that translations are of little use. There is, however, another side to the question. When a heathen learns English he learns also unconsciously something of Christianity, which has become a vital part of this as well as of other European languages. Such words as *God, holiness, godliness, prayer, faith, salvation, sin, heaven, and redemption*, which he meets in English books, contain Christian ideas, and from the connection in which they are found, the reader gradually acquires the habit of connecting them with their proper Christian meaning. But when he reads these words in his vernacular he naturally gives them the heathen meaning which they have had for him since childhood. For instance, the word *heaven* suggests to the Chinaman probably the highest state of existence; the word *God*, on the contrary, suggests a certain idol worshipped under this title; while *Ghost* means to him only a spectre, or a departed spirit. It is especially difficult in China to decide which native word shall be used for the name of *God*. The missionaries are constantly discussing this question, and are divided into three parties as to the proper answer.

The Hindoo, when he reads in his own tongue of *regeneration*, thinks of the transmigration of souls; the word *Lord* suggests Siva or Vishnu, and so on. His mother-tongue is so taken up with fanciful thoughts and errors of superstition and idolatry, that without some Christian explanation he will of necessity misunderstand a great deal. These are difficulties indeed which we cannot deny, and yet we affirm confidently that the most important utterances and doctrines of the Bible are intelligible to the heathen. As in Christendom most men are saved by the "passages in capital letters," so upon the heathen reader the greatest and mightiest truths of the Scriptures have a powerful and illuminating effect.

A missionary who has laboured for forty-five years among the Karens, and has shared in the work of translating the Bible into their tongue, relates the following remarkable incident, which accords with a hundred similar experiences in other fields:

"In the course of a journey in Irawadi," he says, "I stopped at a Karen village, in which

there was a large Buddhist monastery, the head of which was an aged priest from the tribe of the Pwo-Karens. On hearing of my arrival he sent for me to come to him. I took my Karen New Testament and went to the monastery; as I entered he said, 'Here, foreign teacher, come and sit on this mat by me!' and then, pointing to my New Testament, 'What is that?' 'God's book in the Karen tongue,' I answered. 'What! in our tongue? in the language of the Pwo-Karens?' 'Certainly.' 'Is it possible? That is exactly what our fathers for centuries have predicted, that white men and foreigners from the land of the setting sun would some time bring back to us our long-lost book. If it is that book you have, oh, teacher, I must hear it! Come, read and let me listen.' So I began to read from the Gospel of Matthew. I soon came to a place where it seemed necessary to make a few explanatory remarks. The grey-headed old priest, however, lifted a warning finger and said, in a tone of command, 'Hold! I want to hear, not what you have to say, but only what *The Book* says.' So I read on and on for two or three hours, and the worthy old man gave his unwearied attention.

"The next day I came again. The old priest seemed changed; he was cast down and silent. 'What is the matter?' I asked sympathetically; 'yesterday you were so attentive, and to-day you seem so indifferent.' He pointed to all the images and the offerings with which the place was filled, and explained sadly: 'Do you see all these things, teacher? Eighty years long have I toiled to collect all these treasures, and now must I let them go? If I do as the Book says I must give them all up and cast them away. Must all my life-work be in vain? And not only that; no, I myself must become another man. No, teacher, no, you must go away. *I can and will hear no more from your Book.*'"

Notice in this incident: 1. It was the first time that the old priest had ever heard God's word. 2. He understood at once that the gospel demanded of him complete self-renunciation; 3. and that, not through the explanation of the missionary but immediately through the word read to him. 4. He refused the message, but knowing well what he did, not from misapprehension or ignorance.

Surely God has spoken plainly in his word, so plainly that even a child or a heathen man can understand it, that no one can have any excuse. —*Evangelical Missionary Magazine.*

THE CANSTEIN BIBLE SOCIETY AT HALLE.

The Independent, in a notice of the Bible Society's revised edition of "Specimen Verses," calls attention to the fact, so generally overlooked, that nearly a century before the British and Foreign Bible Society was founded, the Waisenhaus at Halle, had for its chief object the production of Luther's German Bible, though not confining itself to that version, but publishing others in sufficient numbers.

One hundred and seventy-five years have passed since the Canstein Bible Institution, here referred to, was founded at Halle by Karl Hildebrand, Marquis of Canstein. In 1710 he published a pamphlet showing how cheap editions

of the Scriptures could be secured by means of stereotype plates, and by a liberal gift of a thousand crowns he laid the foundation for co-operative work in providing Bibles for the poor. Before his death, which occurred in 1719, 40,000 Bibles and 100,000 Testaments had been printed. Subsequently the care of the press devolved upon Professor Franke, founder of the Orphan House at Halle, and in its first century over 3,000,000 copies of the Scriptures in different languages had been distributed, and its total circulation up to the year 1879 was reported to be 6,100,000.

MORAVIAN MISSIONARIES.

A small brotherhood of Moravian missionaries had been stationed for some years at Laboul, on the borders of Thibet, and about 100 miles from Simla, where the governor-general of India (Lord Lawrence) was then residing. Their isolated position, their extreme poverty, and their self-denying labours among the semi-barbarous people, were known only to a few, and when one of Sir John Lawrence's staff told him how they were accustomed to work in the fields as common peasants, to manufacture their own paper, to make their own clothes, and expressed a wish that one of the body might be invited for a few days to "Peterhoff," the governor-general's house at Simla, a cordial assent was given, and an invitation was sent out by special messenger. The missionary selected by the brethren walked the whole distance. His dress was a coarse suit of brown camel's-hair cloth, which had been woven in the village, and cut and sewed by the brotherhood. He had no shoes, only sandals made of hemp and coarse string, and his whole baggage consisted of a portable coffee-pot in one pocket and his Bible in the other.

In the course of conversation Sir John elicited that the greatest hardship, next after the severe cold which the missionaries had to endure, was their want of medicine and their inability to carry on the work of translating the Bible during the long six months of winter, since they had no lamps nor candles. A stock of quinine and other medicines was at once obtained from the government dispensary, and a large quantity of half-burnt wax candles, amounting to several thousand pieces, which had been accumulating in the storeroom of the government house, was ordered to be melted down in the bazaar and formed into candles of convenient size. These were the self-appropriated perquisites of a well-paid native servant, who having no missionary proclivities, was indignant at the use to which the fragments were converted. But the grateful thanks of the missionary, as he departed with his precious burden strapped on a mule's back, and his last beaming words of joy, "You have given us life and health," have never been forgotten by those who wished him God-speed as he passed out of their sight. The story has never been told till now, but it will doubtless, through the missionary press, some day reach that little band of devoted workers in their far-off solitary station, and as they hold up their translation of St. John's Gospel, roughly lithographed on the coarse paper made by their own hands, they will be reminded of an episode in the life of the man at whom the fashionable world of Simla may have thought fit

to sneer as the "Puritan" governor-general of India, but whom they will always remember with love and gratitude.—*From the Life of Lord Lawrence.*

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND WESTERN FLORIDA.

The Tuscaloosa Society was visited, and urged to more active work. Your Superintendent addressed a large and intelligent audience, and raised a collection of some sixty dollars. They promise to do more work, and have already ordered books for a new canvass of the county.

The Perry County Society has done a fine work. They have canvassed Perry and Bibb Counties, and now report those counties as complete. Their county agent, Rev. A. S. Browning, has done a faithful work.

The Greensboro Society has also done excellent work. They have nearly completed Hale County, and are vigorously prosecuting the work. It will be done thoroughly.

The Uniontown Society has done well, and has been co-operating in the canvass of Perry and Bibb. The condition of the Bible work in the State is far in advance of twelve months ago. The societies are more active, Christian men seem to be more interested, and the work is moving along in such a way as to give courage for the present, and to inspire hope for the future.

ILLINOIS AND WESTERN INDIANA.

Du Page County held its forty-fourth annual meeting at Wheaton, Wednesday afternoon, December 3d. The receipts for the year were good, considering the very small outlay for agency. The death of one of its active members and officers, and a warm friend of the cause, Prof. J. C. Webster, of Wheaton, was reported. The auxiliary voted a donation of \$200 to the Parent Society.

Putnam County Auxiliary, the oldest society in Northern Illinois, held its fifty-fifth annual meeting at Granville, in the Congregational Church, Sabbath morning, November 9th. A large congregation assembled from different parts of the county, and listened with much interest to a very able and impressive discourse from Dr. Richard Edwards, of Princeton, Illinois, upon the character and claims of the Bible, and the importance of its universal circulation. The pastors present and the Superintendent also took part in the services. The auxiliary voted a donation of \$100 to the general work of the American Bible Society.

IOWA.

The first Sabbath of the past month I spent at Vinton, and attended the anniversary of the Benton County Bible Society at the Methodist Episcopal Church. There was a large congregation present, and a meeting of deep interest. This auxiliary made a donation to the American Bible Society last year of \$100, and recently, at their annual meeting, of \$63 15 more.

Second Sunday I attended the anniversary of the Henry County Bible Society at Mt. Pleasant, Iowa. They had a very excellent meeting at the

Presbyterian Church, and largely attended. That society last year donated to the American Bible Society \$300, and on December 15th, 1884, voted a donation of \$120 for the present year. In December, as cold as it was, we finished the canvass of four counties, namely, Adams, Madison, Johnson, and Linn. This makes twenty-one counties re-supplied since April 1st, 1884.

KENTUCKY AND TENNESSEE.

Sunday, the 7th, held the annual meeting of the Haywood County Bible Society, at Brownsville, Tennessee. The day was fine, the union congregation large, the interest encouraging, and the contribution very liberal, amounting to \$60. This promises to be one of our most efficient auxiliaries in West Tennessee.

Sunday, the 21st, I spent with the Maysville and Mason County Bible Society, Kentucky. This is an old, prompt, and efficient auxiliary. It has recently finished a thorough and most exhaustive canvass of the city and county, said to have been the most satisfactory canvass that has ever been made of its field. With such officers as this auxiliary has, any society would meet the most sanguine expectations of its friends.

MICHIGAN AND WISCONSIN.

During the month it was my privilege to attend the annual meeting of Chippewa County Bible Society, Wisconsin. No public meeting had been held for years, and the depository was in a private house with limited stock. I preached in the morning in the Methodist Church, and in the evening addressed a union meeting in the Presbyterian Church. Notwithstanding the storm the audience was good and the collection good, and the people seemed to have a warm interest in the American Bible Society. The depository was transferred to the rooms of the Young Men's Christian Association, and bids fair to be a success.

On the 14th I found myself at Jonesville, Michigan. In the evening we had a rally of all the churches in the Presbyterian Church. The meeting was addressed by Rev. Mr. Child and your Superintendent. Though the public meeting had not been held in years, it was evident that the cause was near the people.

NEBRASKA, COLORADO, AND WYOMING.

The canvass of three counties in Nebraska, and the city of Denver, in Colorado, has been completed since my last report. Three hundred and twenty-five days were occupied in the canvass of Denver. Nine thousand families were visited, an average of about thirty families daily. About one-fifth of these families were without any portion of the Bible, nearly all of whom were supplied. These figures show the importance of the work. My report for the month shows 1,641 miles travelled, 119 letters mailed, six sermons preached, and 430 printed documents distributed.

OREGON AND WASHINGTON TERRITORY.

On Wednesday evening, the 3d, I attended and addressed the annual meeting of the Weston and Vicinity Bible Society, at Weston, in Umatilla County, Oregon. Thursday evening, the 4th, I preached at Centerville. Sabbath, the 7th, was devoted to the Bible work in Pendleton. I preached at the Congregational Church in the morning. In the evening of same day the annual meeting of Umatilla County Bible Society was held at the Methodist Episcopal Church. The

annual address was made by your District Superintendent. Sabbath, the 14th, I preached at the Methodist Episcopal Church, in Goldendale, Klickitat County, Washington Territory. In the evening I attended and addressed the annual meeting of the Klickitat County Bible Society, at the Presbyterian Church. All those meetings were well attended, the various co-operating churches with their pastors uniting in the services.

TEXAS.

My work this month has been somewhat varied. First, I visited and addressed two conferences, viz., the West Texas and the Southern German, both of the Methodist Episcopal Church. Bishop Harris presided. He and the conferences manifested a hearty interest in the work of the American Bible Society. The contributions to the Bible cause by the churches of West Texas Conference are more than treble the preceding year, notwithstanding it is itself a mission conference of coloured churches; and the contribution of the German Conference is more in proportion to its membership than that of any other ecclesiastical body on this field. Nearly every church in its connection reports something for the Bible cause. It is a privilege indeed to visit such a body of ministers, whose deeds prove their faith in the Bible and the Bible work.

In the latter part of the month I visited those distant and new auxiliaries, organized a year ago at Eagle Pass and El Paso, on the Rio Grande. The first anniversaries of these pioneer societies were important occasions, in which the people evinced their interest, not only by a large attendance but also in their contributions—\$62 60 at El Paso. This is an inviting field for the dissemination of the Holy Scriptures. During the past year, over 400 copies, in Spanish and English, were disposed of from the depository and by the colporteur.

WEST VIRGINIA.

I organized a Bible society at Hinton in 1877, when there was not a church edifice or organization. Now there are six churches, and a thriving population, and a flourishing Bible society. It is truly a marvel for growth, and is cheerfully responsive to our work. It donated a few Bibles to the C. & O. Railway.

Extensive drought, political absorption of ready funds, together with Christmas and New Year's pocket draining, have diminished somewhat our receipts, and yet the citizens and churches responded better than I expected, considering that business is almost universally depressed, especially in the mining and manufacturing centres of the State.

SCOTT COUNTY BIBLE SOCIETY, IOWA.

At the recent annual meeting of this auxiliary, held in the Presbyterian Church of Davenport, the reports submitted showed the total receipts for the year to have been \$153 39, and much general good accomplished by the organization. President Conner delivered the first address, and after reviewing the work of the auxiliary, dwelt at some length on the mission of Bible societies, and the great good they had accomplished in the dissemination of the Scriptures. Dr. S. F. Smith then gave an address upon the subject of the Bible, and the results of his personal observations among the missionary fields of India.

BERKSHIRE COUNTY BIBLE SOCIETY, MASS.

This society, which is one of the most efficient auxiliaries of the American Bible Society, employs such wise methods in conducting its work, that it is a pleasure to present to the readers of the *Record* a statement of their plan for interesting the friends of the cause in their annual meeting.

A month before the time of holding this meeting, they send out to the editors of all the papers in their field a carefully prepared article, signed by the officers of the society, requesting its insertion with some editorial remarks. The following was issued before their late meeting, which was held at the designated time and place, and proved to be an occasion of decided interest:

The Berkshire County Bible Society will hold its annual meeting in Pittsfield, on Wednesday, the 21st of January, commencing at 11 o'clock in the forenoon.

This auxiliary of the American Bible Society was organized in 1816, and its record during these years is a history of usefulness, as well as one of honour to its founders and patrons. But the idea has of late become prevalent that there does not exist, at the present time, the necessity for such special effort in Bible work and Bible distribution in our county as was demanded by the circumstances in former years. It is argued that Bibles and Testaments are more plenty, cheap, and common now than in those earlier years of our county's history, and that, of course, every family now has "the family Bible on the stand;" and the consequence is, there is a falling off of the contributions to the general Bible cause throughout the county; the towns are not canvassed by its own lovers of the sacred Scriptures; the meetings called for the promotion of Bible work are thinly attended; and as the "old soldiers" drop out, one by one, the ranks are not filled up in all the towns with wise and courageous volunteers, that gave promise of success to the cause they loved so well, and laboured for with such untiring devotion, until the word came, "Well done!" Special efforts are being made to make the ensuing annual meeting one of signal interest, and circulars are being forwarded through the mail to all life members and life directors, and to the clergymen of the county, requesting a personal attendance on that occasion, and delegates will of course be present. The Holy Bible is the story of God's love to the human race, the family of man; and this auxiliary is one of the chosen mediums through which these "glad tidings" are to be published; and let all the people say, Amen!

The business meeting begins promptly at 11 o'clock A.M., and adjourns at 1 o'clock P.M. for one hour. The afternoon session will be occupied in short addresses on topics and methods relating to the general Bible cause in the county; why its success would be of importance to the present and to the rising generation, with practical suggestions and advance action; and this meeting will be an important one to the delegates and visitors from all the branch societies in the county, and to the lovers of the Holy Scriptures generally. These two sessions will be held in the chapel of the First Congregational Church.

The evening session will begin at 7 o'clock, in the Methodist Church, on Fenn Street. The opening address, occupying but a few minutes,

by either Judge Barker, the president, or by Judge Rockwell, the former president of the society, will be followed with an address by Edward W. Gilman, D. D., of New York; and the people of Pittsfield, the visitors and delegates, may expect to hear something that will do them good, and stimulate useful endeavour for the success of the general Bible work throughout the whole world.

Free entertainment will be supplied to visitors and delegates; and persons wishing to stay in town over night to participate in those interesting services will please express their wish by mail previous to that day, to George W. Foot, Esq., of Pittsfield, who is the chairman of the executive committee of the town Bible society.

The American Bible Society is the handmaid of our Christian missions, both home and foreign, throughout the world; and the Berkshire County Auxiliary Bible Society is more or less responsible for its success and usefulness, so far as this county is concerned.

JAMES M. BARKER, *President.*
HENRY R. PEIRSON, *Secretary.*
GEO. H. TUCKER, *Treasurer.*
WM. RENNE, *Ch. of Ex. Com.*

Pittsfield, Dec. 20, 1884.

GENESEE COUNTY BIBLE SOCIETY, N. Y.

The sixty-seventh annual meeting of this society was held on Wednesday, in the Presbyterian Church in Batavia, Rev. William Swan presiding. The usual reports for the year were presented, and \$100 ordered remitted to the Parent Society. During the year the society has lost three earnest Christian workers—August Cowdin, Stephen Ives, and Miss Elizabeth J. Rice—who have been called to their reward. Officers for the ensuing year were elected as follows: president, Rev. W. W. Totheroh, Le Roy; secretary, Thomas G. Parsons, Batavia; treasurer, Geo. B. Herrick, Batavia.

NASHVILLE BIBLE SOCIETY, TENN.

The anniversary celebration and meeting of this auxiliary was held January 18th, 1885, at McKendree Church. There were seated in the pulpit the pastors of many of the city churches. The president of the society, Dr. W. H. Morgan, called the meeting to order with appropriate remarks. The report of the executive committee contains the following: Number of families visited, 3,319; number of families found destitute of the Bible, 453; number of families supplied with the Bible, 419; number of destitute individuals supplied with the Bible, 67.

It is truly gratifying to note the results of the labours of our very efficient colporteur, Mr. J. B. Nuten, and those helping him in this work. During the year just ended, the work has gone rapidly forward, and it is pleasing to see that the percentage of families found destitute has fallen off wonderfully since our last report, indicating a better condition in the county at large as compared with the city and its immediate vicinity. Last year, twenty-five per cent. of the families visited were found destitute, while the reports for this year show only about thirteen per cent. After remarks by Dr. Morgan, Dr. C. D. Elliott, and Col. E. W. Cole, the Rev. Dr. Witherspoon, of the First Presbyterian Church, delivered the annual address, and was followed by District Superintendent Savage.

Bible Society Record.

NEW YORK, FEBRUARY 19, 1885.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, February 5th, 1885, Charles Tracy, Esq., Vice-President, in the chair.

Religious services were conducted by Secretary Gilman.

It was announced that an efficient agent has been sent to New Orleans, with an ample supply of the Scriptures to meet the necessities of persons visiting the Cotton Centennial Exposition.

Matters of interest from foreign lands were communicated, embracing among others, letters from the United States Consul at La Guayra, with thanks for a grant of Scriptures; from Mr. McKim, in Cuba, reporting a prosperous beginning of his work at Nuevitas; from Mr. Forbes, of Honolulu, announcing the completion of the translation of the New Testament for the Marshall Islanders by Dr. Pease; from Mr. Hamilton, of Mexico, reporting the work of the agency for 1884, with a distribution of 13,187 volumes of Scripture by colportage and otherwise, and sending estimates and plans for the current year; from Mr. Loomis, of Japan, speaking of a general depression in all branches of trade, while religious work is the only thing that prospers: for that the whole outlook is hopeful; from Dr. Gulick, of China, forwarding the Gospels and Acts in Mandarin and English, and giving an account of a recent journey to Hongkong; from Mr. Prince, of St. Petersburg, reporting what had been done in Siberia and the Caucasus, and mentioning the death of Prince Ovolensky, one of the vice-presidents of the Russian Bible Society; from Mr. Brown, of Brazil, with reports of colporteurs employed in that empire; from Mr. Milne, narrating the experience of the colporteurs whom he had sent to Bolivia last summer; and from Dr. Bliss, of Constantinople, written as he was about to embark for Alexandria.

Grants of books were made for colportage and for sale and distribution in the United States, Mexico, Africa, India, and the Islands of the Pacific, to the value of about \$6,500. Funds were granted to the Sweden Mission of the Methodist Episcopal Church to the amount of \$229 49.

One Bible society was recognized as an auxiliary in Alabama, and two were recognized in West Virginia.

The total receipts for January were \$42,535, and 75,146 volumes were issued from the Bible House during the month.

SPECIAL WORK AT NEW ORLEANS.

The Managers are grateful for the attention which has been paid by various journals, secular and religious, to the work of the Society at the Cotton Centennial Exposition. The New York *Evangelist* uses the kind words which follow:

The American Bible Society has secured the privilege of placing its several current editions on sale and for gratuitous distribution in the main building of the Exposition at New Orleans. It has been thought desirable to reach not only the English-speaking population, but especially those who read the Spanish, Portuguese, German, and French languages. Thus persons from Mexico, Central America, and South America may be supplied with the Bible who could not be reached so readily (if at all) in any other way. Associated with these new and grand sights, the sacred volume will in many cases be cherished as a memento and belonging of the Exposition. And such association will not do violence to truth. The Bible is worthy of the best setting as to material wealth and splendor that we can give it. It is the one book following which nations and peoples are led in the straight path of moral progress and material good. The New Orleans environment is thus a perfectly appropriate one for the Bible. And if the Spanish-speaking inhabitants of the Southwest who visit us, it may be for the first time, are led to associate it with our general advance—as, for instance, compared with our near neighbour Mexico—the lesson can but prove a salutary one. We are clear that our Bible Society does well to take advantage of every such opportunity as this at New Orleans, and we trust that its management will be liberally supported in every such undertaking.

Several special contributions have been received for this object, but much more will be required to meet the expenditures of the enterprise.

Societies Recognized as Auxiliary,

February, 1885.

With Names and Post Office Addresses of Corresponding Secretaries.

Chilton Co. B. S., Ala., W. U. Acree, Verbena.
Barboursville B. S., W. Va., Wm. A. Poteet, Barboursville.
Malden and Vicinity B. S., W. Va., Joel S. Ruffner, Malden.

Deceased Members.

Hon. Schuyler Colfax, Mankato, Minn.
Richard P. Berrien, New York.
Mrs. Catharine C. Robbins, Angelica, N. Y.
Rev. Edward W. French, D.D., Jersey City, N. J.
Rev. Lewis Bond, Plainfield, N. J.
Rev. J. B. R. Walker, Boston, Mass.
Rev. Wm. A. Scott, D.D., LL.D., San Francisco, Cal.
Rev. Thomas Edwards, Cold Spring, N. Y.
John B. Jervis, Rome, N. Y.
Rev. David McCarter, Columbus, Ohio.
Rev. King Elwell, Newark Valley, N. Y.
Hon. Hiram C. Fiske, Chazy, N. Y.
Rev. Jared R. Avery, Groton, Conn.
Rev. W. H. McAuley, Stockton, Ala.
Rev. Stephen Searle, Catsban, N. Y.
James L. Hasbrouck, Kingston, N. Y.

Rev. A. B. Gilliland, West Dayton, Ohio.
James Pollock, Fort Plain, N. Y.
Jonathan Burbank, Deerfield, N. H.
Caroline Graves, Jersey City, N. J.
Rev. E. H. Campston, Lynchburg, Va.
Wm. L. Smith, Poundridge, N. Y.
Flamen Ball, Glendale, Ohio.
Mrs. Asa Waterman, Burnt Hills, N. Y.
Mrs. Geo. F. Danforth, Rochester, N. Y.
Wm. P. Chace, North Hoosic, N. Y.
Albert Cotes, Springfield, N. Y.
Frederick H. Wolcott, Jr., Astoria, N. Y.
Henry H. Voorhis, Spring Valley, N. J.
Abram C. Smith, Wilbur, N. Y.
Mrs. Chester Dewey, Rochester, N. Y.
Philip G. Reading, Frenchtown, N. J.
Robert Paley, Lanark, Ill.
Mrs. Sophronia Hubbard, Candor, N. Y.
Mrs. Francis M. Kip, New Brighton, N. Y.
John M. Rowe, M.D., Passaic, N. J.
Amos Otis, Depauville, N. Y.
Mrs. S. R. Furman, Allen's Hill, N. Y.
Benjamin J. Stebbins, Pawling, N. Y.

Summary of District Superintendents' Reports,

For the month of December, 1884.

Number of District Superintendents reporting.....	19
Auxiliaries, Branches, etc., visited.....	129
Anniversaries attended.....	38
New Societies and Committees formed.....	8
Sermons and Addresses delivered for the Bible cause.....	139
Letters sent.....	1,899
Miles travelled on official duty.....	22,386
Donations and subscriptions secured for the Bible cause.....	\$1,745 61

Summary of Bible Distribution in December, by One Hundred and Forty-one Colporteurs and Twenty-six County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	2,681	632
Miles travelled.....	37,982	4,831
Families visited by them.....	55,180	16,790
Families found without a copy of the Scriptures.....	4,994	1,208
Families supplied by sale or gift.....	2,679	711
Destitute individuals supplied in addition.....	2,139	542
Number of books sold.....	14,500	1,574
Value of books sold.....	\$6,015 05	\$593 76
Number of books distributed gratuitously.....	3,645	961
Value of books distributed gratuitously.....	\$953 23	\$170 95
Contributions received.....	\$605 94	\$1,239 71

Summary of Seventy Annual Reports of Auxiliary Societies,

Received in January, 1885.

Receipts from sales in twelve months.....	\$5,659 73
Receipts from collections and donations.....	5,962 44
Paid American Bible Society on book account.....	5,473 15
Paid American Bible Society on donation account.....	833 42
Expended on their own fields.....	3,593 86
Value of books donated.....	784 95
Value of stock on hand at date.....	9,820 53
No. of these Auxiliaries reporting general operations.....	16
Collecting and distributing Agents employed.....	20
Families visited by them.....	19,401
Families found destitute.....	2,222
Destitute families supplied.....	1,837
Destitute individuals supplied in addition.....	372
Sabbath and other schools supplied.....	5

RECEIPTS IN JANUARY, 1885.

FOR GENERAL PURPOSES.

Anonymous, Pa.....	\$20 00
Anonymous, Bureau Co., Ill.....	10 00
"A Friend," Union Springs, N. Y.....	15 00
A Friend, Bryan Co., Ga.....	20 00
Allen, Alice T., Thompsonville, Ct.....	2 00
Brewer, F. B., Jr., Titusville, Pa.....	50 00
Banks, Mrs. Isabella M., New York.....	100 00
Cash, E. M., New York.....	25 00
Cash, N. Y.....	1 90
Collections at Fort Smith, Ark.....	30 50
Collections at Little Rock, Ark.....	30 00
Collection at Kosciusko, Miss.....	36 65

Collection through Rev. G. W. Mitchell,	
D. S., Miss.	\$3 00
Collection at Sank Rapids, Minn.	5 85
Collection at Luverne, Minn.	4 20
Collections through Rev. J. L. Lyons, D. S.,	
Ga.	10 05
Collections through Rev. J. L. Lyons, D. S.,	
Fla.	11 50
Chaffee, Mrs. A. C.	10 00
Carlisle, Samuel, Newburgh, N. Y.	100 00
Edwards, Rev. Thos., Pittsburg, Pa.	55 00
Elwyn, Alfred, Philadelphia, Pa.	30 00
Friends in Winstboro, S. C.	23 00
Greenlee, D. W., Lenoir, N. C.	31 00
Hulburd, Hiram, Chicago, Ill.	5 00
Houck, Wm., West Richmondville, N. Y.	20 00
Hunt, E. M., Trenton, N. J.	30 00
Hubbard, Lucia, Oberlin, Ohio.	5 00
Holland, H., Westfield, Mass.	2 00
James, N. L., Aurora, Ill.	1 00
Jennings, J. G., San Leandro, Cal.	25 00
Kimball, Mrs. Laura F., Chicago, Ill.	21 00
Koster, Herman, Kelley's Island, Ohio.	5 00
Lemke, August F., Milwaukee, Wis.	85
Lyle, Dr. S. H., Ida, N. C.	44
Moore, Rev. Mr., Arkadelphia, Ark.	50
Mitchell, Rev. G. W., Miss.	30 00
McClure, Wm. H., Canon City, Col.	30 00
Nenas, E. F., Concordia, Mo.	1 00
Olson, Rev. O., Morris, Minn.	10 00
Pedro, Joseph H., New York.	1 70
Parks, Mrs. Frederick, Springfield, Vt.	100 00
Roberts, W. H., Grand Rapids, Mich.	4 03
Soaris, Rev. A., Minn.	5 00
Sproull, Mrs. M. W., Allegheny, Pa.	30 00
T. U., New York	750 00
Townsend, Mrs. R. B., Meridian, N. Y.	5 00
Winslow, John F., Poughkeepsie, N. Y.	200 00
Whitcomb, Lincoln, Springfield, Vt.	5 00
Williston, J. T.	1 00
Winthrop, Hon. R. C., Boston, Mass.	50 00
Waddel, John N., Clarksville, Tenn.	10 00

Alexander Campbell Fund.	386 75
E. J. M. Hale Fund.	165 00
J. Harman Fund.	385 00
William Sheerer Fund.	525 00

LEGACIES.

Buck, R. P., late of Brooklyn, N. Y.	\$,000 00
Berry, J. Hervey, late of Bath Co., Ky.	35 00
Durfee, William, late of Wyoming Co., N. Y.	39 50
Lowery, Caroline S., late of New York.	100 00
Nurse, Mrs. Betsy, late of Oneida Co., N. Y.	500 00
Smith, Anson, late of Cattaraugus Co., N. Y.	150 00
Stewart, Archibald, late of Indiana Co., Pa.	600 00
Waterman, Mrs. Asa, late of Saratoga Co., N. Y.	300 00

CHURCH COLLECTIONS.

ALABAMA.

Augusta, Pres. Ch.	13 10
--------------------	-------

COLORADO.

Canon City, Pres. Ch.	175 00
Sterling, Union Meeting.	1 00

CONNECTICUT.

Bridgeport, Washington Park Meth. Ep. Ch.	10 00
Southport, Cong. Ch.	91 00
Trumbull, Cong. Ch. and Society.	13 75

FLORIDA.

Starke, Baptist Ch.	4 00
Waldo, Pres. Ch.	7 02

INDIANA.

Southeast Indiana Conference, Meth. Ep. Ch.	42 54
---	-------

MASSACHUSETTS.

Enfield, Cong. Ch. and Society.	1 00
Fall River, First Cong. Ch.	37 40
Newburyport, Belleville Ch.	48 00

MINNESOTA.

Wells, Pres. Ch.	5 50
------------------	------

MISSOURI.

Concordia, German Churches.	9 50
Marshfield, Churches of.	1 50
St. Louis, St. John's German Evang. Ch.	1 50
Whitewater, Pres. Ch.	1 60

NEW JERSEY.

Newark, North Reformed Ch.	\$100 00
Pompton, Reformed Ch.	40 00

NEW YORK.

Asbury and Travistville, Meth. Ep. Churches.	10 00
Aurora, Pres. Ch.	17 54
East Otto, Meth. Ep. Ch.	3 00
Fordham, Reformed Ch.	15 00
Glenville, Second Reformed Dutch Ch.	2 50
Lansingburgh, Meth. Ep. Ch.	30 00
Lincoln, Meth. Ep. Ch.	4 00
Poughkeepsie, First Reformed Ch.	52 56
Sandy Hill, Pres. Ch.	25
Warsaw, Cong. Ch.	6 52

NEBRASKA.

Arlington, Cong. Ch.	1 25
Fremont, Cong. Ch.	2 00
Pawnee City, United Pres. Ch.	18 65

OHIO.

Elyria, First Cong. Ch.	65 25
Hartford, Cong. Ch.	2 15

RHODE ISLAND.

Pawtucket, Cong. Ch.	29 54
----------------------	-------

TENNESSEE.

West Tenn. Conf'ce, Meth. Ep. Ch. (Colored)	3 90
---	------

TEXAS.

Austin Conference, Meth. Ep. Ch.	4 27
Southern German Conference, Meth. Ep. Ch.	21 00
Texas Conference, Meth. Ep. Ch. South.	2 25
West Texas Conference, Meth. Ep. Ch.	26 45

VERMONT.

Starksboro, Meth. Ep. Ch.	6 00
---------------------------	------

927 49

BEEN GIVEN.

Capt. Henry Bundy, Chicago, Ill.	5 75
Rev. J. J. Conafax, Jewett, Texas.	15 00
Rev. William Estep, Scribner, Neb.	4 25
S. P. Haddon, Tampa, Fla.	1 90
Rev. Jonas E. Nordling, Sweet Home, Neb.	24 14
S. P. Miller, Walthamville, Ga.	10 00
Rev. R. O. Smith, Lumpkin, Ga.	1 50
Rev. William Sues, Crete, Neb.	6 75
Dakota Mission, Dakota.	43 40
Kansas Central Agency.	59 81
Starke B. Com., Fla.	2 45
Pres. Board of Publication, Philadelphia.	27 20
Am. Bap. Home Miss'y Society, Philadelphia.	2 40
Shangay Mission, Sierra Leone, Africa.	5 00

209 55

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Attala County, Miss.	\$28 44	
Alexander County, Ill.		27 40
Austin, Texas.		14 00
Adair County, Mo.		50 00
Anderson County, S. C.		28 61
Anoka County, Minn.		30 14
Alachua County, Fla.		24 48
Adams County, Ill.		103 21
Alton and Vicinity, Ill.		67 32
Brooklyn City, N. Y.	400 00	
Bergen County, N. J.		100 00
Brookfield, Mo.		15 00
Bay County, Mich.		76 72
Bracken County, Ky.		3 25
Benton County, Minn.		7 24
Buffalo and Erie County, N. Y.		373 23
Buena Vista County, Iowa.		78 18
California	1,000 00	
Columbia County, N. Y.		79 26
Chippewa County, Wis.		81 88
Columbia, S. C.		60 00
Chester County, S. C.		19 64
Clinton County, Iowa.		2 66
Camden, N. Y.		34 29
Concordia, Mo.		15 80
Cooper County, Mo.		34 31
Clark County, Ind.		87 98
Chetophah County, Ks.		22 50
Central, Cal.		10 00
Cass County, Neb.		61 76
Chenango County, N. Y.		11 75

3,503 39

4,724 50

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Connecticut.....		\$583 72	Nashville, Tenn.....		\$820 47
Chicago, Ill.....		325 00	New Cambria Welsh, Mo.....		22 55
Colfax and Vicinity, Iowa.....		12 86	Niagara County, N. Y.....		33 58
Carroll County, Mo.....		2 36	New Bedford, Mass.....		62 00
Champaign County, Ill.....		55 00	Newburgh, N. Y.....		66 91
Canaan Female, Conn.....		8 59	Nevada.....		6 35
Carroll County, Ind.....		5 53	New York.....		218 56
Cincinnati Young Men's, Ohio.....		\$24 07	New Marlboro Union, Mass.....		6 65
Delaware.....	100 00		New Hampshire.....		817 44
Delaware County, N. Y.....	22 63	112 35	Oxbow, N. Y.....	30 00	47 00
Du Page County, Ill.....	10 00		Onondaga County, N. Y.....	15 00	
De Kalb County, Ill.....		108 45	Oregon.....		133 45
Dodge County, Wis.....		10 00	Pottawatomie County, Iowa.....		75 00
Douglas County, Ks.....		9 00	Pennsylvania.....		3,437 15
Delta, Ohio.....		4 45	Poweshiek County, Iowa.....		32 39
Douglass County, Neb.....		8 40	Perry County, Ala.....		38 90
Des Moines County, Iowa.....		18 90	Porter County, Ind.....		50 00
Eureka Springs, Ark.....		9 85	Putnam County, Ill.....		5 96
East Hampton, Ct.....		6 38	Ridgeway Welsh, Wis.....	31 55	18 45
Elmore County, Ala.....		29 15	Rocky Creek, S. C.....	30 00	32 40
Ellsworth County, Ks.....		28 70	Randolph County, Ill.....	30 00	250 50
Eagle Pass, Texas.....		16 36	Ryan County, Ks.....		33 91
El Paso and Vicinity, Tex.....		62 60	Ronceverte and Vicinity, W. Va.....		46 27
Edgar County, Ill.....		20 30	Ramsey County, Minn.....		221 55
Fishkill, N. Y.....	40 73		Ripon, Wis.....		30 00
Franklin County, Iowa.....		25 00	St. Clair County, Ill.....	130 00	
Fostoria and Vicinity, Ohio.....		53 33	Sharon, Conn.....		75 00
Fayette County, Iowa.....		15 00	Steubenville Female, Ohio.....	150 00	
Ford County, Ill.....		82 54	Sandusky County, Ohio.....	90 00	30 00
Fulton and Hamilton County, N. Y.....		260 70	Stark County, Ill.....	15 00	5 00
Fort Gaines, Ga.....		20 20	Stratford Cong. Female, Ct.....	20 00	
Fayette County, Ill.....		50 00	Seloto County, Ohio.....		111 87
Gillespie County, Texas.....		2 70	Somerset County, N. J.....		500 00
Griggsville, Ill.....		25 00	Sumner County, Ks.....		16 75
Green Lake County, Wis.....		37 72	Sedgwick County, Ks.....		47 10
Genoa, N. Y.....		8 25	South Cattaraugus County, N. Y.....		45
Grant County, Ind.....		103 93	Summers County, W. Va.....		47 28
Greensboro, Ala.....		10 00	Sacramento, Cal.....		50 00
Green County, Mo.....		25 65	Stearns County, Minn.....		31 64
Gallon, Ohio.....		1 73	Sherburne County, Minn.....		13 96
Greenbrier County, W. Va.....		35 24	Sabula, Iowa.....		30 50
Grayson County, Ky.....		5 00	Sumter County, Ga.....		29 95
Gloucester County, N. J.....		173 97	Scott County, Iowa.....		60 59
Gage County, Neb.....		2 85	Tazewell County, Ill.....	4 00	
Grand Forks County, Dak.....		20 00	Taylor County, W. Va.....		1 77
Hanover, Ill.....	20 26	70 29	Tuscaloosa, Ala.....		60 03
Hannibal, Mo.....		65 31	Todd County, Minn.....		1 75
Hamilton County, Iowa.....		8 50	Thomas County, Ga.....		9 00
Henderson County, Ky.....		15 45	Trempealeau County, Wis.....		8 27
Humboldt, Tenn.....		16 00	Union of Warren County, Ohio.....	20 00	
Haywood County, Tenn.....		77 00	Union County, S. C.....		40 00
Hancock County, Ohio.....		103 92	Union, County, N. J.....		100 00
Henry County, Ill.....		58 65	Ulster County, N. Y.....		70 00
Hancock County, Ga.....		8 00	Virginia.....		863 63
Henderson County, Ill.....		10 00	Vermont.....		100 00
Independence County, Ark.....		15 00	Woodruff County, Ark.....		5 00
Jackson County, Ark.....		8 00	Wapello County, Iowa.....		34 07
Jackson County, Wis.....		17 47	Wayne County, N. C.....		6 11
Jonesville, Mich.....		11 41	Wilmington Female, Del.....		1 01
Kent County, Mich.....		21 00	Waseca County, Minn.....		4 48
Kanawha County, W. Va.....		25 25	Will County, Ill.....		34 03
Knoxville, Tenn.....		62 24	Wayne County, Mich.....		50 00
Kandiyohi County, Minn.....		12 88	Wellington and Vicinity, Ohio.....		208 80
Kalamazoo County, Mich.....		75 00	Washington County, Me.....		19 76
Lee County, Ark.....		14 52	Webster County, Mo.....		25 00
Lisbon and Vicinity, Iowa.....		29 63			
Logan County, Ky.....		38 35		\$3,620 33	16,307 38 — 20,427 71
Logan County, Ohio.....		165 11			
Louisville and Vicinity, Ky.....		180 00	Rev. John Hinton, Dist. Supt., Minn.....		31 18
Lee County, Ill.....		47 00	Rev. R. S. Holcombe, " Ala.....		75
Morgan County, Ill.....	500 00		Rev. W. B. Rankin, " Texas.....		107 91
Muscatine County, Iowa.....	30 00		Rev. W. H. Vernon, " Ark.....		36 53
Marion County, Ohio.....	27 72	25 29	Rev. C. H. Wiley, " N. C.....		1 80
Massachusetts.....	800 00	900 00	Kansas Central Agency.....		2 00
Marshall County, Iowa.....		38 78	Cuba Agency.....		153 32
Montgomery County, Iowa.....		22 99			333 49
Mc Donough County, Ill.....		77 02			
Memphis and Shelby County, Tenn.....		27 51			
Morrow County, Ohio.....		44 10			
Macoupin County, Ill.....		50 00			
Maysville and Mason County, Ky.....		96 99			
Monroe County, Tenn.....		23 00			
McKenzie County, Tenn.....		20 00			
Maryland.....		2,000 00			
Mecklenburg County, N. C.....		34 74			
Monroe County, Iowa.....		31 76			

MISCELLANEOUS.

Interest.....	5,100 00
Trade Sales.....	2,641 83
Retail Sales.....	2,372 85
Sales by Colporteurs.....	11 80
Rents.....	1,785 66
Record Subscriptions.....	11 95
Sundries.....	485 38

\$42,535 00

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. FRED'K T. FRELINGHUYSEN.....President.
 REV. EDWARD W. GILMAN, D.D. }
 REV. ALEXANDER MCLEAN, D.D. } Corresponding
 REV. ALBERT S. HUNT, D.D. } Secretaries.
 ANDREW L. TAYLOR.....Assistant Treasurer.
 CALEB T. ROWE.....General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied *with payment*, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty-five cents to twenty-seven dollars*. Testaments from *five cents upwards*.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida.....	Rev. R. S. HOLCOMBE, Tuskegee, Ala.
Arkansas.....	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana.....	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Mississippi.....	Rev. GEORGE W. MITCHELL, Oxford, Miss.
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina.....	Rev. C. H. WILEY, D.D., Winston, Forsyth Co., N. C.
Ohio & Eastern Indiana.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana.....	Rev. H. D. FISHER, D.D., Salt Lake City, Utah.
West Virginia.....	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1885, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually.* On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.